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SYMPOSIUM ON GIVING.

Thoughts from Ruskin on Giving.

IT is a most secure truth that although the particular ordinances divinely appointed for special purposes at any given period of man's history, may be by the same divine authority abrogated at another, it is impossible that any character of God, appealed to or described in any ordinance past or present, can ever be changed, or understood as changed, by the abrogation of that ordinance. * * *

Therefore it is a most safe and sure principle that, if in the manner of performing any rite at any time, circumstances can be traced which we are either told, or may legitimately conclude, *pleased* God at that time, those same circumstances will please him at all times, in the performance of all rites or offices to which they may be attached in like manner; unless it has been afterwards revealed that, for some special purpose, it is now his will that such circumstances should be withdrawn.

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Now, was it necessary to the completeness, as a type, of the Levitical sacrifice, or to its utility as an explanation of divine purposes, that it should cost anything to the person in whose behalf it was offered? On the contrary, the sacrifice which it foreshadowed was to be God's free gift; and the cost of, or difficulty of obtaining, the sacrificial type, could only render that type in a measure obscure, and less expressive of the offering which God would in the end provide for all men. Yet this costliness was generally a condition of the acceptableness of the sacrifice. "Neither will I offer unto the Lord my God of that which doth cost me nothing."

That costliness, therefore, must be an acceptable condition in all human offerings at all times; for if it was pleasing to God once, it must please him always, unless directly forbidden afterwards, which it has never been.

Was it necessary to the typical perfection of the Levitical offering, that it should be the best of the flock? Doubtless the spotlessness of the sacrifice renders it more expressive to the Christian mind; but was it because so expressive that it was actually, and in so many words demanded, by God? Not at all. It was demanded by him expressly on the same grounds on which an earthly governor would demand it, as a testimony of respect. "Offer it now unto

thy governor," and the less valuable offering was rejected, not because it did not image Christ, nor fulfil the purposes of sacrifice, but because it indicated a feeling that would grudge the best of its possessions to Him who gave them.

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But farther, was it necessary to the carrying out of the Mosaical system that there should be either art or splendor in the form or services of the tabernacle or temple? Was it necessary, to the perfection of any one of their typical offices, that there should be that hanging of blue, and purple, and scarlet? those taches of brass and sockets of silver? that working in cedar and overlaying with gold?

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Was the glory of the tabernacle necessary to set forth or image his divine glory to the minds of his people? What! Purple or scarlet necessary to the people who had seen the great river of Egypt run scarlet to the sea, under his condemnation? What! golden lamp and cherub necessary for those who had seen the fires of heaven falling like a mantle on Mount Sinai, and its golden courts open to receive their mortal law giver? What! silver clasp and fillet necessary when they had seen the silver waves clasp in their arched hollows the corpses of the horse and his rider? Nay —not so. There was but one reason, and that an eternal one; that as the covenant that he made with men was accompanied with some external sign of its continuance, and of his remembrance of it, so the acceptance of that covenant might be marked and signified by men, in some external sign of their love and obedience and surrender of themselves and theirs to his will; and that their gratitude to him, and continual remembrance of him, might have at once their expression and their enduring testimony, in the presentation to him, not only of the first things of the herd and fold, not only of the fruits of the earth and the tithe of time, but of all treasures of wisdom and beauty, of the thought that invents and the hand that labors; of wealth of wood and weight of stone; of the strength of iron and the light of gold.

And let us not now lose sight of this broad and unabrogated principle—I might say, incapable of being abrogated, so long as men shall receive earthly gifts from God. Of all that they have, his tithe must be rendered to him, or in so much as they fall short of this he is forgotten. Of the skill and of the treasure, of the strength and of the mind, of the time and of the toil, offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the wider in its range as it is less typical in its meaning; as it is thankful instead of sacrificial. There can be no excuse accepted because the Deity does not now visibly dwell in his temple; if he is invisible it is only through our failing faith; nor any excuse because other calls are more immediate or more sacred. This ought to be done, and not the other left undone. *Seven Lamps of Architecture—The Lamp of Sacrifice.*

Love to God a Motive for Giving.

BY MRS. D. MELOY RANKIN, DENVER, COL.

"He that saith he abideth in Him, ought himself also so to walk *even* as He *walked*."—1 John 2: 6.

THE history of the world is dark, the pages of the present are gloomy and sad, without the great Light that came to lighten the world—Jesus, the Christ. He shines into the darkness and brings joy and health, hope and salvation to the weary ladened heart, and we, if we abide in Him, ought also so to walk even as He walked.

The Divine footsteps trod not the marble floors of worldly ease, they walked not on the gay highways of fashion and amusement, but with love unspeakable for mankind, they rested not on their errands of mercy and love, but in the homes and haunts of men, where longing hearts with trouble and care were well nigh broken, Jesus entered to give light and blessing. Christ opened salvation's door not alone to those who float on the surface of the world's prosperity, but to the heavily burdened ones who sink far down from the view of men.

He measured not the degree of sin—all were sinners, all were fallen, all were lost, and to these He came because He loved them. He left his home in heaven, He became poor and despised, and gave all that He had, even offering His life a sacrifice, to give a sinful world salvation.

Denial and giving from the cradle to the tomb were the examples He left us, and His injunction to His disciples was "follow Me"; follow in the mountain heights of inspiration, where the heavens seem to part and give glimpses of the home above. Among the under shepherds of the flock, and with his beloved ones, walk as He walked, in the words of counsel and cheer, help and love; down into the valleys to the poor and perishing with hearts full of love for the immortal souls of men and women, and arms ever ready to take in tenderness and affection the little children.

Putting our hands in the pierced one's let us walk with him, and our hearts will burn within us as He leads the way to the many places where His ministers are suffering, because we have loved not the Lord's anointed, and have left them unprovided with the necessities of this life, in fields where we would not go and work. Follow these blood-stained feet to where humanity's voice is crying for Jesus-like words, and where the hearts of the masses are aching for Jesus-like love and help, and where the lost are dying and the poor are starving; and give—yes, we will give, without being asked. Give! We will give with bountiful, willing hands of that which the Lord has given us, and we will cry, in all humility, "Lord be merciful to our selfish hearts!"

The Lord asks for the one-tenth of our incomes, but when our hearts are filled with something of the love of the humble Nazarene for men, we will not stop at *one* tenth, but will deny and sacrifice that the treasuries of the Lord may be full, and we will know that to love Christ and abide in Him is to love our fellow-men, and that our love is made manifest by our deeds.

Jesus is the same loving Jesus, and if we will love and follow him, our hearts will glow with the desire to give, that humanity may be elevated, and God's name honored, and we will walk even as He walked.

Love to God a Motive for Giving.

By Mrs. J. H. McMillan, Monmouth, Ill.

IT was one of the Divine enactments of the legal dispensation, "None shall come before me empty," but that which was a matter of law with the Israelites, the Christian will seize as a golden opportunity for evincing his love to Christ, and will bring, though it be only a grain of incense for an offering, or a leaf for that wreath of praise and honor which the church delights to lay at the feet of Christ. "God so loved the world that he gave his only begotten son." "Herein is love." The universe is crowded with proofs of his goodness, but here is a proof which outweighs them all. How much he loved us we can never compute. We have no line with which to fathom, no standard with which to compare it, but he so loved us that he sent his only

begotten Son to be the propitiation for our sins. "Thanks be to God for his unspeakable gift," and while we are standing in the presence of this great display of love, what doth the Lord require of us? For ourselves he invites us to accept that love and be happy, and in relation to our fellow beings he only requires that the stream of gratitude which his great love has drawn from our hearts should be poured into that channel in which a tide of mercy is rolling through the world and bearing blessings to the nations. He who for our sake gave his Son asks us for his sake to give of our worldly substance to the cause of human happiness. He asks Christians to cast their mite into that treasury into which he hath given his Son and poured all the blessings of his grace.

In the second epistle to the Corinthians we find the apostle enforcing the practise of Christian liberality, and various and urgent are the motives which he uses to excite their benevolence. The love of Christ was the actuating principle of his own conduct; it influenced him more than all other motives combined. If ever his ardor in the path of duty flagged for a moment, he glanced at the cross, thought of the great love wherewith Christ had loved him, and instantly girded on his zeal afresh. In addressing others, therefore, he never failed to introduce this motive; he brought it to bear upon them in all its constraining force.

Christ comes to us and asks for an expression of our love. He comes every time an appeal is made to our Christian liberality. He points to that portion of our property which ought to be devoted to his cause and asks, "Lovest thou me more than this? If so, devote it to my cause, consecrate it to my service, support my poor, aid my interest in the world."

When we realize in our own mind the nature of Christian dedication, and the claims of Christ who calls for it, instead of giving pennriously to his cause, we will take every increase of our substance into his presence and devote it to his service, consecrating ourselves, our thoughts, our minds, our time to his work, having for our motive the great love we bear Him.

Love to Man a Motive for Giving.

By Miss Mary Carson Johnston, Washington, Penn.

TO every Christian, the imperative demand of duty will be first suggested as the motive for liberality. The very watchword of our religion is obedience, and the command, given more than eighteen centuries ago to the servants at the marriage feast in Cana, comes to us: "Whatsoever He saith unto you, do it." What then is His bidding? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and greatest commandment. And the second is like unto it, Thou shalt love Thy neighbor as thyself." In this, as in all of our Lord's requirements, obedience is rewarded. A heart filled with love for God must find expression in love and practical work for our fellow-men, and so it is that giving is no longer a mere matter of duty, but a rare and blessed privilege.

The first condition of interest in missions is intelligence. As Dr. Pierson says, "Facts are fuel," and certainly a thorough knowledge of the work and its needs, cannot fail to bring from Christians liberal gifts. Many will recall the thrilling story told by Mr. Sherwood Eddy at the Columbus Institute. His brother, a young man wholly uninterested in missions, was induced to read some of the missionary biographies; among others that of Mackay of Uganda.

Before completing the history of that wonderful life of love and service, his heart was so touched that he telegraphed Mr. Eddy, "I will be a missionary," and is now being prepared for that work.

No thoughtful Christian can study the history of missions—can read such books as the biographies of Wm. Carey, Robert and Marry Moffat, Dr. and Mrs. Paton, Bishop Hannington, Alexander Mackay and our own church literature; can know of the wonderful blessing of God which has accompanied every effort, without feeling that he must have a share in the work and reward, by praying, giving or going—as God wills.

Mrs. John G. Paton, in her charming letters from the New Hebrides, recently published, tells a touching little story of Litsi, her Aneityumese nurse. Mrs. Paton had gone to Australia for a visit with her mother and sisters, taking Litsi with her. The poor girl was much affected by the love and care of a Christian home, and one day was found sobbing as though her heart would break. On being asked the reason, she burst out, "O Missi, Missi, I never knew what you had given up to come to our dark land; I fear, I fear, you will never go back to our dark land again." But she did go back, and to-day counts it her chief joy to tell the story of the cross in the islands of the sea.

Above all else, the example of our Master should incite us to liberal giving. "Remember the grace of our Lord Jesus; how He was rich, yet for our sakes He became poor, that we through His poverty might be rich." Will we not strive to be in some way worthy to receive His blessing, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

Yearly make a free-will offering to home and foreign mission work.

The Tithe.

By Miss Fannie Williams, Salem, N. Y.

VERY likely it will always continue an open question as to whether the tithe law is obligatory on the church of Christ. That it was demanded of the Jews, is an ascertained fact. In Leviticus, xxvii: 30 we read, "And all the tithe of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

There was also the positive command that they should carry to Jerusalem their tithes—Deut. xii:9. In another chapter, "the tithe of the tithes," is spoken of. Who does not remember also the liberal promise connected with the exhortation to bring the tithes into the Lord's treasury?—Malachi iii: 10. By strict injunction, by threatening, by promise, the ancient people of God were bound to pay the tenth of all their produce, and this great treasure was to be used in the support of the priests and Levites, the maintenance also of the temple service.

To follow out exactly the same line of procedure now, the Christian must carefully set aside the tenth of everything he possesses of money or "substance," devote it strictly to church expenses, paying it as scrupulously as he would his taxes. Did each do so, certainly the sanctuaries would be well sustained, their coffers never empty or even low. Plenty of money would always be on hand for the minister's salary, the sexton's fees, lighting, carpeting, music, repairs. After the tenth was paid, copying the example of the Hebrew nation in old times, there would be poured forth in rich abundance the free-will offerings, and these would go to the poor, to missions, home and foreign; to building houses of worship in other lands, to churches, schools, hospitals for those countries needing evangelization, where

as yet there were no tithe-paying Christians.

This scheme sounds utopian, and therefore many say that nothing of the sort is asked of us. True it is that no literal command, in so many words, is given to the followers of the Lord Jesus. There is no "thou shalt" of that kind found in the gospel dispensation.

But there is a sentence on which the thoughtful mind can ponder, and which a loving heart will read with delight. An apostle has written in Hebrews VII: 8, "And here men that die receive tithes; but there He receiveth them, of whom it is witnessed that He liveth." Yes Christ liveth for ever, and will continue as long as the world lasts to graciously accept from His disciples the token of their love and gratitude in gifts proportionate to their means. Systematic, regular, constrained by love, not driven by law, they will ever bring their gold and silver into His store-house, feeling how good a thing it is to "lay by them in store as God has prospered them;" that they "may have to give to him that needeth." Individuals will take pleasure in the practice of giving a tenth, a fifth, a third, perhaps the half of what God has bestowed upon them.

We see that the young are being educated into the idea, in these later days, and adopting it enthusiastically; yet it is no new plan. Memory recalls to the mind's eye of the writer a picture of one of God's saints, in whose drawer was kept a purse containing a sacred store. Whenever any sum, great or small, came into her hand, the Lord's share was first laid aside in that before any was spent for her own use. When any call for benevolence came, any need arose, sufficient was always found in that consecrated treasury to meet it. In the light of that experience, which no doubt is that of thousands of Christian lives, we feel safe in setting, side by side with the text from Leviticus quoted at the beginning, this word of Paul the Apostle:

"I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. Every (one) according as he *purposeth in his heart*, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver."

The Tithe.

By Mrs. E. S. McKitrick, Pasadena, Cal.

VERY early in the history of the human race we find men making offerings of various kinds to the Lord, which were understood to be an acknowledgement of the dependence of mankind upon the Great Giver of all, and his rightful claim upon them and all that they possessed. It is manifest that this recognition of God's claims was a divine arrangement. It was kept very prominently before the minds of his chosen people, Israel, that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein," and many and very minute directions were given in the Mosaic code of laws in regard to the kind of offerings required by the Lord, and the mode of presenting them.

Among these offerings we find special mention of the giving of the tithe, or tenth of the annual income, to the Lord. Although this law, like the law of the Sabbath, was given and observed long before the Mosaic dispensation, it was then recognized and incorporated in the code which God gave to his chosen people. Many of the laws given to the children of Israel were ceremonial, and having served their purpose in that preparatory age, have passed away with the conditions which called them into being. But the law of the tithe, like that of the Sabbath, is not ceremonial, but moral,

and since the reasons for its observance still remain, the law itself continues in force, and is as binding now as at any time in the history of man, and the withholding of tithes and offerings by God's people to-day might be as justly designated robbery as when they were withheld in the days of the prophet Malachi.

There is no need of argument to prove that it is the duty of every Christian to give of his substance to the Lord. There is practical unanimity among God's people in regard to this. The only real difference of opinion is with respect to the proportionate amount to be given. It is taken for granted that no Christian will deny God's claim upon the one seventh of his time, or will question the wisdom and advantage of having the proportion of time specially designated, and surely God's claim upon our possessions is just as reasonable, and should be as willingly acknowledged.

The objection that is sometimes offered—that we should give voluntarily, is without force as against God's claim upon our tithes and offerings. True, "the Lord loveth a *cheerful* giver," but he also loves cheerful obedience to every requirement of his word, and no obedience is real that is not willingly rendered. The fact that God has expressly commanded the giving of the tithe to him by no means prevents us from performing this duty in the spirit of willing and cheerful obedience.

It is well known that under the Mosaic dispensation God's people usually gave more than one tenth of their income to the Lord, and all will agree that we of the Christian dispensation, with our clearer light and greater privileges, should not give less than they. But how shall we know whether we are giving more or less than they unless we follow some such definite plan and keep a careful account of our income, laying aside a fixed proportion of it for use in the service of the Lord? How can we be sure that we are not robbing God, and that we are giving at least the *minimum* that he requires, unless we have some definite rule to regulate the matter?

It will be found, upon careful investigation, that very few indeed of those who give at random, or "as they feel," or "about what they judge to be their share," ever give an amount equal to the one tenth of their annual income. It is not the purpose of this article to urge tithe-giving as a *law* but as a systematic method, uniform and practicable, and as the *minimum* proportion of income that God has approved in his holy word.

The giving of the tithe, being a divine arrangement, has, of course, much to commend it. A tithe giver always knows about how much he has to contribute to the Lord's cause, and he will usually be found warmly interested in the work of the church, liberal in his gifts, and inclined to go beyond the tenth in his giving. He does not give at random, influenced by special appeals to his feelings, for since he is dispensing the Lord's money, he is very careful to see that it is used to the best advantage in the Lord's work. He does not need to be urged to come to the help of the Lord, for he is always ready to do what he can, and every pastor will endorse the statement that, as a rule, the tithe-payers in his church are his best supporters in every good work. The universal testimony of those who have adopted the rule of the giving of the tithe is that it is most satisfactory in every respect. It is safe, for it has the Lord's endorsement; it is easy, for it does not require a constant struggle with the spirit of selfishness; it is effective, for it keeps offerings in the Lord's treasury continually; it is pleasant, for it enables each one to be a dispenser of God's bounty, and to do good

as opportunity offers; it is practicable, for it has been found so by God's people in all ages so far as they have tried it, and has proved a means of real blessing to all who have put it to the test of personal practice.

There would be no need for so urgent and constant appeals from the Boards of the church if the giving of the tithe was practiced by every Christian member. The money is in the church, and all that is necessary to keep the Lord's treasury full to overflowing is a clear appreciation of the duty of each individual in the matter. Then, when *all* the tithes are brought into the storehouse, we shall see the fulfillment of the gracious promise of the Lord of hosts, that he will "open the windows of heaven, and pour us out a blessing that there shall not be room to receive it."

"Give as the Lord hath Prospered You."

MRS. LAURA D. RUDY, PHILADELPHIA, PA.

MANY Christians who take this as the rule of direction in their offerings to the Lord, hold that it does not indicate any set proportion of their earthly possessions. Now the example of the followers of God in all ages is for our emulation. Let us see what Jacob says. He evidently means that he wishes God to prosper him; yet he pledges a fixed amount: "If God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on so that I come again in peace .....then shall the Lord be my God; and of all that Thou shalt give me I will surely give *the tenth* unto thee."

The promise of prosperity given to the Jews was dependent on their giving *an absolute tithe* to God. "Bring ye *the tithes* into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing till there shall not be room enough to receive it." Whether we have much or little, is it not best for us to settle upon what proportion we shall adopt, and then let God decide *how large* His share shall be? Some say the tenth is too small for Christians to give, in view of all the Master has done for us. Then let it be more,—one-eighth, one-sixth, one-fifth, if you will, but never *less* than the Scriptural one-tenth.

Anyone who has tried the haphazard way of giving, and then the systematic laying aside of the Lord's share, cannot but realize the comfort and pleasure the latter plan affords. Is an appeal made for aid in any part of the Lord's work, the answer to the question, "How much is in my tithe fund?" is the indication of how much God wishes me to give to this object. We need never fear penury if we follow God's command. If but little is ours, and we honor Him with the rightful proportion of the substance He has given (even if at a self-sacrifice), He will put into our hands more to do with. If we are faithful stewards for Him, when ministering in only small things, he will put larger ones into our hands. Let us remember that "the silver and the gold are His," also "and what is right the Lord will give." All our Father asks of us is to "trust and obey." "If ye be obedient and willing ye shall eat the good of the land." Is that not a promise of prosperity conditional upon obedience? Now God desires us to obey in money matters just as He does in spiritual affairs. "The liberal soul shall be made fat," and we cannot expect to prosper, in either temporal or spiritual affairs, if we do not return to the Lord a regular proportionate amount of the money He has given us.

We are not debarred by this plan from giving extra offerings. The Israelites gave much besides the tithe. The yearly

temple tax was not included in it, neither was the offering of the first fruits, nor the thank-offering, nor the free-will offering. We can give all these, and even then all we can say to God will be: "All things come of Thee, and of Thine own have we given Thee."

An Offering of Thanks.

By Emily Huntington Miller.

IT was Aunt Eunice who first proposed it. She sat by the parsonage window one wintry morning, with her lap full of stockings in assorted sizes, and a basket heaped with miscellaneous garments by her side. She had just dropped in, after her neighborly fashion, to help the minister's wife with the mending, so that the overtaxed woman herself might find time to attend to the sewing society, and the needle-work guild, and the children's aid, and the score or so of organizations in which she was expected to take the lead. Just now it was a Thank-offering service, and her perplexity was written in little cuneiform inscriptions on her forehead and about her eyes, as she read a note that had just come in.

"Here's another woman who cannot possibly serve on the committee of arrangements," she commented. "I declare, I am completely discouraged over that Thank-offering meeting. Everybody is busy with home affairs and not willing to do a thing, and unless we can get up something very attractive nobody will come. It does seem to me the week between Christmas and New Years is the worst possible time to get money out of people, just after they've spent all they can afford and more too. The worst of it is that it isn't a Thank-offering when you do get it; most of them look upon it simply as an extra tax that they pay because they cannot respectably avoid it—"

Mrs. Boynton checked herself, with a sudden recollection that her remarks, however just, were hardly judicious in a woman who was expected to be superior to human weakness.

"If you could manage in some way to divide it," said her listener gently.

"Divide it? I don't understand."

"Why, the Thank-offering. Get the thanks first, and the offering would come of itself; the thanks would *be* an offering, you know."

"You blessed woman," exclaimed the minister's wife, her face brightening in a way that smoothed out the small wrinkles. "I'll do that very thing. How fortunate that the last member of my committee has failed, and left me to do precisely as I choose. We will have a meeting to offer thanks, and see what will come of it."

"But you know, child, we never do see all that comes of thanksgiving, any more than we see all that comes of the rain and the sunshine. We see it brightens up the flowers and the leaves, but we don't think of what is going on down among the roots, and how a good deal that seems to be lost may be doing the best work."

"I know, Aunt Eunice, and I'll try to remember; and now for my blessed typewriter; if there's any temporal gift I ought to give thanks for I'm sure it's that."

It was at the summons of the "blessed typewriter" that so large a number of women were gathered one afternoon in the parlors of the parsonage. A little envelope bearing the motto, "O come, let us give thanks unto the Lord!" had gone to each woman in the church and congregation, with the request that she would write upon a slip of paper some special reason for thanksgiving, enclose it without signature in the envelope, and bring it with her to the

meetimg. Not every woman had complied with her request, but the great proportion had done so, and the pretty rose-bowl on the stand by the door was well filled with the little mute offerings, before the minister's wife took it from its place and set it by the open Bible before her.

"I declare, it begins to seem real solemn," whispered Mrs. Garrett; "Mrs. Boynton's great for getting up things. Did you bring your pocket-book?"

"Why, no; do you s'pose it's anything about money?" asked her neighbor in some alarm.

"You never can tell: I left mine at home to be safe. Do you see Mrs. Catlin over in the corner? I don't s'pose she's been out before since Dorothy died. I shouldn't think even Mrs. Boynton would have dared to send her an envelope. I call it real heartless, though they say she's awful bitter and rebellious. Poor thing, I don't know as I blame her."

But when, after an inspiring hymn, a psalm of thanks-giving and a fervent prayer from Aunt Eunice, Mrs. Boynton drew the crystal bowl nearer to her, even Mrs. Garrett felt a thrill of awe.

"Dear friends," said the minister's wife, "this offering seems to me a very sacred and precious thing. It comes directly from our hearts to God. It is a gift to him alone, and one that only he can measure. I feel as if this were one of the 'golden vials full of odors which are the prayers of the saints,' an offering to be laid silently down at His feet, and I almost hesitate to repeat aloud what your hearts have said to Him. Let us try to feel that we are saying it to Him, and not to each other."

Then in a tender, sympathetic voice she began to read the little sealed-up messages: "For an answered prayer," "For deliverance from a great anxiety," "For an unexpected blessing," "For a year of unbroken health," "For strength in sore temptation," "For comfort in sorrow," "For a closer acquaintance with my Father," "For the love that refused my heart's desire but gave me a better portion."

As she read on, with now and then a word of comment, the room grew so still you could almost hear the throb of the many listening hearts, until at last she opened an envelope, and hesitated just an instant before she read, "He hath led me and brought me into darkness, but not into light—He hath made me desolate."

There was a quiver in her own voice as she ended, and one sympathetic little woman caught her breath with an audible sob, but no one dared look toward the rigid figure with pallid face showing faintly through the long shrouding veil. Mrs. Boynton did not even lift her eyes, but presently she repeated softly a verse from Margaret Preston's "Litany of Pain:"

"Sometimes when my pulses are throbbing
With currents whose feverish flow
Sets all the strong spirit to sobbing
With speechless yet passionate woe;
I inwardly question and falter,
Though lips are too still to complain,—
What profit to lay on God's altar
Oblations of pain?"

"Can one be thankful for sorrow?" she went on; "does our Father expect us to thank Him for the awful bereavements of our lives? He knoweth our frame—He remembereth that we are dust—He knows we cannot understand, and He only bids us trust His love and wisdom, and wait till He makes things clear to us. Perhaps it will never be in this world, and we shall go to Him as perplexed and sorry as ever, and He will take us in his arms and tell us all about it. But while we are waiting we have some things to comfort us, and let us try to think of those. When my heart aches for my dear little daughter, I am

glad that I had her and could rejoice in her. I'm glad I could hold her to my heart as something precious, and not with a sense of shame, and fear lest this unwelcome gift should be hurried out of the world that had no place for her. I'm glad of all the years that were made happy by my dreams and hopes and anticipations for her, and that I never had to look forward to a life of cruel, loveless servitude for her. I am glad that in her sickness she was tenderly cared for, and all that love and skill could devise was done for her, instead of being left to suffer unaided, and that when she died her precious dust was laid lovingly away among fragrant flowers, not cast out as a polluted thing by the roadside. I am glad that I had been taught to know that this dear body was not my child, but the shrine of a deathless soul that had gone to live with its heavenly kindred, and whose blessed presence may even now be near me as a pitying angel, not a malicious fiend that must be driven away from the home. And I am glad, O unspeakably glad, that I know both she and I are in the hands of a loving Father, not an angry tyrant, and that our separation is but for a little while, and will all be forgotten in the glory that is to follow. When I remember all these possibilities of consolation have come to me only through the revelation of God in Christ, my heart aches for those who do not so know Him, and I do give thanks *in* all things, if I cannot say *for* all things."

"But I never thought," said Mrs. Garrett, "how much there was to be thankful for about the very worst things that happen to us, though I don't know as it makes 'em any easier to bear. I just wonder what Mrs. Catlin thought."

Mrs. Boynton wondered also, and it was with a good deal of trepidation that she opened a note which came next day bordered with the deepest black.

"Dear Mrs. Boynton," it read, "I cannot yet take your comfort to my heart, but it has helped me a little, and I want to make my offering to the other mothers whom no one comforts. Will you send it to them for me?"

"It's a hundred dollars, Aunt Eunice," said Mrs. Boynton, "and there's our thank-offering all in a lump."

"It's a blessed thing for Mrs. Catlin," said Aunt Eunice, "but the best thing for the church would have been for a hundred women to give it."

"But if they really gave thanks—"

"Yes: we'll hope they all did; the Lord knows."

"And you said yourself we never could see all that comes of thanksgiving."—*Woman's Missionary Friend.*

Thank-offering.

The old year's history
Gives grief and joy, by turns, to loving hearts,
He brings to mind our broken promises,
Our high resolves blighted by chill neglect,
The seed unsown, the fields o'ergrown with weeds.
The bread and cup withheld from famished lips
Till some have gone past swallowing; the earth
Fast growing wrinkled with unhallowed graves.

. . . . . .

And then the kind old year begins to count
Our mercies, and then he died, the sum untold.

With the opening of each new year there comes renewed reasons for thankfulness to God for His goodness and mercy. Accompanying these there should be found in every Christian heart, a new desire to manifest thankfulness in some tangible form. Could there be any form more acceptable to God, or one that would call forth richer blessings upon the receiver or the giver, than to express gratitude in the form of a thank-offering to the great cause of missions. The period of "Ingathering," from the "penny-a-day boxes" in the hands of many of our United Presbyterian women, is near at hand, and congregations are already planning for their Thank-offering services. Is there a woman, young

or old, in any of our 945 congregations who does not want to be represented with a handsome gift in the Thank-offering of 1896?

Many congregations and individuals have done nobly in the past in helping to swell the Thank-offering fund of the Women's General Missionary Society, but, alas! there are some who have not yet fallen into line and are not "keeping step" with those who are each year found in the front ranks of "grateful givers" in bringing their gifts into the Lord's treasury. Many of these join from time to time in singing the songs of thanksgiving in the sanctuary, and often their prayers are full of expressions of gratitude to God for His constant goodness. We believe that in most instances these come from sincere hearts, but why will they not take still another step in the heavenly way, and place a gift of thanksgiving on God's altar—a *special* gift for *special* mercies or blessings. Reader, think back over the past year! How many special gifts has God given to you? Can you count them? *How many have you given to Him?*

True, very many of you have been faithful in 1895 in paying your quota to the church Boards. This is right. It is a *debt* to the Lord which you *owe.* Again, you may have given "as the Lord hath prospered you" to the missionary societies in your congregations. This, too, is right for such funds go to carry on the work that the women of the church are *pledged to support.* But where is your *special* gift—the gift of *real gratitude to God for His special blessings to you?* Are you giving it day by day, or week by week, as the blessings come,—in order that they may not be forgotten? Have you a special place to put it where it will be safe until the time of "ingathering" comes around? If not, send at once to 824 Liberty Street, Pittsburg Pa., and the Thank-offering secretary will send you a box—with seals—by return mail, *free of cost;* and also one for each member of your family, and one for every home in your congregation, if you so order. If you have never tried one of these little "blessing boxes" in your home, try one this New Year. *We need your help and you need the blessing* that comes with the giving.

The presidents of all the missionary societies can aid the Thank-offering cause. How? By frequently presenting the subject at the meetings; by taking the names and addresses of all the women of the congregation, whether members or adherents, and seeing that each one is provided with a Thank-offering box. If sending these to the homes by committees is not practicable, a small amount of money cannot be more wisely expended than by mailing them with circular letters enclosed, asking individuals to accept them and use them for the glory of God, and *for their own personal good.* Presidents, *sow seed liberally if you expect an abundant harvest.* Have a *special committee* in charge of the work.

Pastors can aid as they have almost universally done in years past. How? By early and frequently presenting the cause from their pulpits and in congregations where there is no missionary society to push the work; have a committee of energetic women appointed who will have charge of the Thank-offering work in that congregation.

Presidents of Presbyterial societies can aid the cause. How? By having the subject presented at each meeting of the presbyterial, and urging societies to push the good work forward until in every congregation every woman is an interested giver; also, by having the leaflet, "An appeal to the Women of the Church" freely circulated. Some of our best workers testify to the great help

this leaflet has given in creating an interest in congregations where none existed and deepening interest where there was but little previous to its circulation. Any number desired will be sent *free of cost* to one address.

Thank-offering envelopes should be ordered in time to be distributed to persons who are not holders of boxes, the Sabbath previous to the date of the "Ingathering." These are also sent *free of cost. Send orders early.*

A printed program has been prepared for use at the "Ingathering" in congregations which consists of a series of responsive services, interspersed with appropriate psalms, and a Thank-offering catechism for the Juniors. It is arranged in sections so that where the entire exercise is not needed portions may be omitted without harm to other parts. Send orders promptly to 824 Liberty-st., Pittsburg, Pa., and order enough to supply all who may attend the "Ingathering." Price per 100 copies, $1.25. One dozen copies 20 cts.

In response to the recommendation of the Women's General Missionary Society at Omaha in 1894, "that the coming decade be made a *tithing* decade," the Women's Board requests that congregational societies make a special study of "Giving" in its different forms at the February meeting, and urge the study of the subject in the homes. It would be well for societies to distribute, at the close of the February meeting, the Thank-offering boxes to such as are not already supplied with them.

Remember that extra funds are needed every year to "lengthen the cords" at one point in our home and foreign mission fields, and to "strengthen the stakes" at another, and only for the Thank-offering fund of each year, this work could not be done. Let the fact be kept prominent, that from the first offering made in 1888 up to the present time, the *sole object* of the Thank-offering is for *direct mission* work, under the care of the women of the church and *not* for *outside objects.*

Let every missionary society be loyal to the mission work, under the care of the women of the church, *to which it has pledged itself* and which has given it its name, and not allow outside influences, however worthy they may be in themselves, to divert its regular funds, or its Thank-offering, toward work not undertaken by the Women's General Missionary Society. Disloyalty in this respect tends to cripple the regular work already undertaken, and it often weakens the hands of those who carry the burden of the work.

MARY CLOKEY PORTER,
Thank-offering Secretary.

Allegheny, Pa., Jan. 2, 1896.

Programme for Thank-offering Service.

Joyful praise.—Bible Songs 86: 1, 6, 7.

Scripture reading.—Deut 15: 21, Mal. 1: 13. Lev. 5: 7 &c. Heb. 9: 10.

Universal Praise.—Bible songs 6: 1, 3.

Subject.—OFFERINGS.

QUESTION.—Has God a right to our substance as a help in the spread of the gospel?

ANSWER.—The earth is the Lord's, and the fullness thereof. The world and all they that dwell therein. The silver is Mine, and the gold is Mine saith the Lord, and the cattle upon a thousand hills. Know ye not that ye are not your own, for ye are bought with a price.

QUESTION.—If we are not owners, but simply stewards, What does God expect of us?

ANSWER.—As every man hath received the gift, even so minister the same one to another, as good stewards of the mainfold grace of God. To do good, and to communicate forget not, for with such sacrifices God is well pleased.

QUESTION.—What kind of giving pleases the Lord?

ANSWER.—Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity; for God loveth the cheerful giver.

QUESTION.—What does God require of His people?

ANSWER.—Thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee. Honor the Lord with thy substance, and with the first fruits of thine increase. Freely ye have received, freely give.

QUESTION.—Will the Lord be just as well pleased if we give much or little?

ANSWER.—He that soweth sparingly, shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully.

QUESTION.—Are we made any poorer by what we give to the Lord?

ANSWER.—If we give, "thy barns shall be filled with plenty." If we withhold, "it tendeth to poverty." Give, and it shall be given unto you: good measure pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

QUESTION.—What promise does God give to those who give even the one-tenth to him?

ANSWER.—Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

All—And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts.

Praise.—Blest be the Lord Jehovah. Bible Songs 91.

Dangers in Withholding Offerings.

Question.—What dangers are there in withholding offerings from the Lord?

Answer.—There is a sore evil which I have seen, namely, riches kept for the owners thereof to their hurt. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.

Question.—What danger is there in the love of money?

Answer.—The love of money is the root of all evil; which, while some coveted after have erred from the faith, and pierced themselves through with many sorrows.

Question.—What warning does God give to us as riches increase?

Answer.—Beware, lest when thy silver and thy gold is multiplied, and thou hast built goodly houses and dwell therein; then thine heart be lifted up and thou forget the Lord thy God.

Praise.—Psalter, 431: 4, 5.

Offerings of Thankfulness.

Question.—What does the Lord require of his people besides regular offerings?

Answer.—The offerings of thankfulness.

Praise.—Bible Songs 155: 1, 13.

O praise the Lord, for He is good,
His mercies lasting be,
Let God's redeemed say so, whom He
From pow'r of foes set free.

CHORUS.—

And let them sacrifice to Him.
Off'rings of thankfulness;
And let them show abroad His works
In songs of thankfulness.

CHORUS.—

Thank-offering Catechism, by the Juniors.

Question.—What is thank offering?

Answer.—Something given to the Lord, because of special mercies, or blessings.

Question—Do we find anything in the Bible about this custom?

Answer.—The children of Israel made "sacrifices of thanksgiving."

Question.—How did they offer them?

Answer.—They brought them to the temple voluntarily, with their own hands.

Question.—What was the usual offering?

Answer.—One lamb out of the flock.

Question.—What rule for giving applies to us?

Answer.—"Thou shalt give to the Lord thy God, according as the Lord thy God hath blessed thee."

Question.—Is there auy rule for those who have not much to give?

Answer.—For, if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not?

Question.—What helps us to remember our obligations to offer unto God thanksgiving?

Answer.—Having a special place to put our offerings.

Question.—What is a help in this?

Answer.—A thank offering box.

Question.—What is the mission of thank offerings boxes?

Answer.—To gather in the thank offering day by day, that none may put off the giving.

Question.—Where should these boxes be found?

Answer.—At least one in every home.

Question.—Where do we first read of mite boxes or chests?

Answer.—In 2 Chron. 24: 8. At the King's command a chest was made and it was set without, at the gate of the house of the Lord.

Question.—What was the money wanted for?

Answer.—To repair the house of the Lord.

Question.—How did the people respond?

Answer.—Willingly.

Question.—Where was this box placed for public offerings?

Answer.—At the door of the Lord's house.

Question.—Did the people pay into it regularly?

Answer.—This they did day by day.

Question.—With what result?

Answer.—They gathered money in abundance.

Question.—If all christians would give regularly, and in abundance, to build up the cause of Christ in this and other lands, what would be the result?

Answer.—It would hasten the time, when "every knee shall bow unto the Lord, and every tongue confess him."

Song of Invitation.—Children Come. Bible songs 47: 1, 3.

Responsive Reading.—Call to Give Thanks.

Leader.—It is a good thing to give thanks unto the Lord,

Response.—And to sing praises unto Thy name, O Most High.

Leader.—O give thanks unto the Lord, for He is good,

Response.—For His mercy endureth forever.

Leader.—Sing unto the Lord, O ye saints of his,

Response.—Give thanks at the remembrance of His holiness.

Leader.—Be thankful uuto Him,

Response.—And bless His holy name.

Leader.—Offer unto God thanksgiving,

Response.—And pay thy vows unto the Most High.

Leader.—Enter his gates with thanksgiving.

Response.—And into His courts with praise.

Praise.—To Thy Name Sing Praise. Bible Songs 126: 1, 2, 4.

Responsive reading.—Resolve to Give Thanks.

Leader.—O magnify the Lord with me.

Response.—And let us exalt His name together.

Leader.—Let us come before God's presence with

thanksgiving,

Response.—And make a joyful noise unto Him with psalms.

Leader.—We will offer to Thee the sacrifice of thanksgiving.

Response.—And will call upon the name of the Lord.

Leader.—We will praise the name of God with a song.

Response.—And will magnify Him with thanksgiving.

Song of Thanksgiving.—What Fit Return. Bible songs 167: 1, 9, 10.

Song of Invitation.—Come Into His Courts. Bible songs 132: 1, 3, 6, 7.

Prayer.

Leader.—Having laid our offerings before the Lord, and called down his blessings upon them, does our work end here?

Rather let us together, take up the words of the Psalmist, and make them our own, as we pledge ourselves to give thanks forever.

Responsive Reading.—Pledges to Give Thanks Forever.

Leader.—We Thy people and sheep of Thy pasture will give Thee thanks forever.

Response.—We will show forth Thy praises to all generations.

Leader.—Every day will we bless Thee.

Response.—And praise thy name forever and ever.

Leader.—Giving thanks always, for all things, unto God and the Father.

Response.—In the name of our Lord Jesus Christ.

Leader.—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us.

Response.—With all spiritual blessings in heavenly places in Christ Jesus.

Leader.—We have together sung God's praises, and made His words our own in responsive services, are there not many here who will now testify to the helpfulness of the giving of thank offerings?

Testimonies. Helpfulness { To Individuals, To Families, To Congregations To the work of Missions.

Announcement.—Total Amount of Thank Offerings.

Doxology.–Hallelujah Praise Jehovah Bible Songs, 217.

Benediction.

HOME MISSION FIELD.

SIMNASHO, ORE., Jan. 1st, 1896.

EDITORS MAGAZINE:

I HAVE been requested to furnish for your columns some account of the destruction by fire of the Indian school building at this place.

On the morning of the 18th of October last, while the pupils and employes were assembled in the school room for devotional exercises preparatory to the day's work, an alarm was given by the mess cook, the only one not attending prayers, that the wash-house was on fire. This was an old and somewhat dilapidated structure, and though small compared with others, it stood quite close to one of the main buildings in which were the girls' dormitories, rooms occupied by eight employes, kitchen, dining-room, pantry and sewing room, with the cold storage building almost in contact with the kitchen end. The fire, starting inside the wash-house; and being hidden by the larger edifice, had made such progress before discovered that, in the absence of any kind of water works, nothing could be done to extinguish the flames or prevent them from spreading to the adjoining building, and from this they swept on with irresistible force to the other main edifice only about twenty feet distant. In this one were the two school rooms, the boy's sitting room and dormitories. There was not a large number of pupils in the school at the time and these were small. All worked bravely in the effort to save the last named building but without avail, the fire only subsiding when the last building in its path was consumed. The barn, commissary and a small cottage, owing to their location, escaped uninjured. Everything being exceedingly dry, no rain having fallen for many weeks, and aided by a brisk wind, the fiery messenger did its work very quickly. In one hour from the discovery of fire, the two main buildings, wash-house and cold-storage, with almost all their contents, were in ashes.

The employees, with great effort and at considerable risk, saved a portion of their personal effects, but all sustained losses. Nothing was saved from the girls' dormitories, kitchen or pantry. The boys' clothing and bedding were mostly saved. Occuring at a time when the buildings first destroyed were free of occupants, no one was injured, though one of the girls who was sick and confined to her bed, took cold from the hurried removal and was afterwards very seriously sick. At present she is almost recovered.

It is likely the boys had piled the wood too near the stove in the wash-house, and hence the disastrous fire. The general impression is that the superintendent was careless, but the agent, who is held personally accountable to the government for all school property and supplies, wishing to be freed of his responsibility as soon as possible, entered no complaint and allowed the report to go on to Washington, "No blame attaching to any one." But, O, what a change that one hour's burning made! The children had to be sent back to their homes; though some of them cried to be allowed to stay. In a very few days the nine employees were scattered in every direction, some of them sent hundreds of miles away. The Indians were about heart-broken over the loss of their school, and the missionaries made very lonely by the loss of all their white neighbors and companionship. Had it been the death of a dear good friend the shock and sorrow could not have been greater. The poor children must go back to their wretched homes and pass the winter without school, half fed and clothed or less. A very large number of them will be entirely out of our reach during the rough winter weather, and for none of them shall we be able to do the mission work we had planned.

Two months after the fire a day school has been opened, but it can only benefit a very few who live near enough to be able to reach their homes at night, and must necessarily fall far short of accomplishing the work and doing the good which the boarding school was capable of doing. The day school is only intended to be a temporary affair, as it is expected a new school building at the agency, capable of accommodating all the children on the reservation, will be ready for occupancy at the opening of the next school year. Hence little is done to make the day school a success. This change we have been expecting, and though hoping and praying it might in some way fail and the school be yet allowed to remain here, it has been taken much sooner and very differently from from what we had been fearing. He alone who directs all events in Divine wisdom understands the good which will certainly result from what to us seems a terrible calamity.

I presume most of the readers of the Women's Missionary MAGAZINE are aware that our mission here is and always has been entirely distinct from the school, the latter being owned and entirely under the control of the U. S. government. It is nevertheless true that some do not properly understand this matter, for we are asked by anxious friends about our loss and that of the mission. One correspondent expresses the regret that so many mission buildings have been destroyed by fire the last year. I think it proper therefore to make the distinction plain lest others may be under the same misapprehension.

The mission buildings are all safe, and were far enough from the fire to be free from danger. The property destroyed belonged to the government, except a few copies of the Bible and Bible Songs which we had lent to be used in

the school. Of course our mission feels keenly the removal of the boarding-school from this place, for while the missionaries were never engaged as teachers, yet the school brought the children within easy reach; and on the Sabbath they were put very largely under our influence and instruction. Now we do not have access to the children as formerly; but otherwise our work goes on as usual. It is the Master's work and He knows best how it should be done. May we have grace and wisdom given us to work as he will have us.

J. A. SPEER.

SPOKANE, WASHINGTON,
January 3, 1896.

It is almost six months since I began work in Spokane. During this time I have had some strange experiences, and am better able to appreciate the position of our church and the work we are trying to do here. Certainly the little company who banded themselves together, about five years ago, have labored faithfully, for even at the present time it requires earnest, persistent effort to carry forward aggressive work, owing to lack of workers and the continual changing of population. Believing that there *is* inspiration in numbers, we cannot help but miss the encouragement that comes from touching elbows with many laboring for the same cause, yet we are looking forward to the time when this *will be* possible, even in this far western city.

I have made more than 600 calls, and have found about 100 families not connected with any church. Many of these do not attend any place of worship. For this condition of things various reasons are given, most of which could be easily overcome, and are too trifling to mention, except one which was entirely new to me, and so ridiculous I must repeat it. When giving an invitation to attend our services one woman said she "would like to go to church but could not, she was so very poor." While I was wondering what our Ladies' Aid could do for her, she made another remark, which enlightened me. It was not for lack of clothes, "but of flesh." Another, the daughter of a Methodist minister, had not been inside of a church for two or three years, and although living near ours, "did not know what U. P. meant," supposing it was a foreign church. I am glad to say, however, that she sent her children to our Sabbath-school, and after repeated invitations came to our services, and is now a member of the church.

Many other strangers have accepted the invitation to attend our meetings, and I have been cordially received in nearly every home; (only once has the door been shut in my face). About fifty new scholars have been brought into the school from these homes, many of whom are already bearing fruit by bringing in others.

We have a Junior society of thirty members, with an average attendance of thirty-five. We contribute regularly to missions, and on Thanksgiving carried supplies to eight or ten poor families. May we not expect great things from these boys and girls in the future? If we are able to direct their energies aright, what a mighty power they will be in our church!

I must say a word in reference to our mission school, which is located about two and a-half miles from the church. In connection with it I have a Junior society and sewing class, and my time and interest is divided between this school and the congregation work. The mission children come from families who have no church connection, and at present we cannot expect much help or encouragement from them. Nevertheless the children are very much interested, and

we may be able to reach the parents through them.

We have been somewhat discouraged during the past two months, being obliged to move three times. This, of course, involves much inconvenience and some expense. We have now rented two rooms in a private house, and hope to remain here during the winter. The Juniors are working to secure funds with which to purchase supplies and help pay our rent. Our responsibility increases every day, and as we see parents and children gathered into our church and schools (and the many that *might* be brought in), we realize that the work is being hindered for lack of means and room. Yet we must labor on, praying that the Lord will touch the hearts and open the eyes of His people everywhere, that they may realize the great need of our home mission field.

Yours in His service,
MARGARET J. STEWART.

Church Extension and Parsonage Work of the W. G. M. S.

We have entered upon a New Year, with its opportunities and duties; and within a few months will begin the work of a new church year. During these months the missionary societies of the church will decide to what objects they will give the money in the treasuries. Before this is done we would present the needs of the Parsonage work.

As will be seen from the report of the secretary, last May, this department did not have money enough in its treasury for the loans promised, and had it not been that one or two departments had more than was needed at the time, the work could not have been carried on without loss.

There are, at least, two reasons for this condition of the treasury of Parsonage work. First, some of the congregations that had secured loans to build parsonages were, on account of the "hard times," unable to make the payments when due. The second reason is, that the missionary societies seem to *forget* the Parsonage fund when distributing their gifts to other parts of mission work,

The money is loaned, but it takes a number of years to get it back, as it is paid in installments at a very low rate of interest. The requests for loans are in excess of the contributions; hence the necessity of borrowing from some other fund. Money contributed for Home or Foreign missions can not be used for Parsonage work without being paid back.

Nineteen congregations have secured loans to build parsonages through the W. G. M. S. Of these one is in the state of Washington; two in Colorado; two in Ohio; two in Oregon; three in Iowa; two in Pennsylvania; one in Michigan; two in Nebraska; two in Kansas and two n California. Of these three had been commenced at the close of last year and three have been built within the last six months.

This work may not appeal to the sympathies, as that of other department does, but it is as truly mission work. The home missionary can do better work for Christ when he is not harrassed by the thought that he can not afford to pay the high rent he would often be obliged to do if there was no parsonage. He has no fear of being "turned out" if the rent is not paid promptly, and the parsonage is more comfortable than any house he can get within his means. So, dear friends, in contributing to this work, you are helping the home missionaries. Says one of these ministers in a recent letter:

"We moved into the new parsonage December 10th, and are now enjoying the comforts of a good house. Wish you and the ladies of the Board, with our good brother, Dr. Wallace, could come in and see how comfortable we are."

The whole amount of money contribu-

ted by the missionary societies of the church to Church Extension and Parsonage work of the W. G. M. S. last year was $2457., a little more than enough to build one ordinary parsonage, and some of this was designated for some particular church.

While the women of the church remember Foreign, Home and Freedmen's work, with contributions and in prayer, let them not *forget* the *Parsonage work.*

MRS. M. M. PATTERSON, Sec'y.

Industrial Training of our Freedmen.

We have now a sewing department regularly carried on at each mission station. This is the first year at Athens, Tenn., and Prairie Bluff, Ala. As the teachers at each of these stations are colored, the sewing teachers are also colored pupils from Knoxville college, and judging from their reports they are getting their work well organized and bid fair for doing thorough work. Dressmaking, in addition to plain sewing, is taught at Knoxville, Henderson and at Chase City, and reports from each show great interest manifested. This work has been carried on longest in Knoxville, and a special teacher gives her whole time to it. All money received for work is sent to the Board and applied to the salary of this teacher. At the other meetings instruction is given by the regular sewing teacher, and any income from it is applied toward the running expenses of the department.

The new feature in our industrial training, that of agriculture, will be inaugurated very soon. The purchase of the land is being completed. By the survey there are 627 1-5 acres, and as we are to pay eight dollars an acre you will see the cost will be $5,016.60.

It has been suggested that one way by which the payment of this may be made without being burdensome, and also be the means of awakening a greater interest in this special line, is that societies, junior and senior, will pledge themselves to pay for one, two, three or more acres, as circumstances may allow.

This came to the Board as a good suggestion, and is recommended for careful consideration. At first glance it seems like a good deal of money to raise, but if each society and individual does a little, or according to ability, the whole amount will soon be raised and no one burdened. You will all remember this was one of our pledges for this year, and it will be necessary to follow very closely our pledges and not allow ourselves to be turned aside by special pleas until our own work has been provided for.

We hope to have liberal contributions, that the work may continue to prosper and grow. The plan is to lease the land, say 10, 15, or as many acres as one man can farm, requiring a certain amount of grain, cotton, etc., to be cultivated each year. This is done that the people may raise those things which will provide food. The tendency with the colored people is to raise cotton almost exclusively, which they mortgage, you might say, in order to procure provisions, and when the crop is gathered it belongs to the party providing the provisions, and the poor people have nothing to show for their work. It is hoped by instructing them to systematically cultivate all farm products that they will see and profit by the advantages to themselves, and thus accomplish the desired object; viz: helping them to help themselves.

Will just add, for the information of societies, that in sending clothing to Prairie Bluff, Address Mr. H. J. Oliver, Catharine, Ala.; to Miller's Ferry, Rev. C. H. Johnson, Miller's Ferry, Ala., care of Alabama river steamers, Mobile, Ala. All desired information of this department will be furnished upon application to Corresponding Secretary,

C. JANE VINCENT.

FOREGN NEWS BUDGET.

By Mrs. Mary B. Reid.

EGYPTIAN NOTES.

Not long since a brief notice of the death of the young daughter of Dr. and Mrs. Alexander, of Assiout, was given in the church papers. Miss Carrie M. Buchanan has kindly furnished further particulars of the sad bereavement in her notes from Assiout. We are sure that many hearts have gone out in tender sympathy toward our sorrowing missionaries. Though the dear Father doeth all things well, yet there is loneliness when the little ones are transferred to the care of the tender shepherd. Miss Buchanan writes:

It is with a heavy heart that I send the Assiout items this month, for the death angel has beeu among us and borne away our dear little Alice Alexander. She was taken ill a little over two weeks ago with that dread disease, diphtheria, and all that human love and human skill could do was done to conquer the terrible disease. On the day before Thanksgiving the anxious parents felt that their loved one was being brought back to them from the gates of death and that she was going to be restored to them again, for the disease seemed to be leaving. The Thanksgiving prayers were mingled with trembling supplication, however, for while the disease seemed almost conquered her little pulse was very weak and low, and all still felt anxious. The Friday and Saturday following the heart action grew weaker and on Saturday evening, Nov. 30, at about half past eight o'clock, God sent his messenger, who touched the little heart and it stopped its work, and the pure soul winged its flight to the heavenly home.

She was not quite nine years old, yet her bright mind and rare intelligence made it easy for her to grasp the deep truths which are beyoud most of childrens' understanding, and her simple faith and trust in the Saviour's love many an older Christian would have been glad to possess. She never lost consciousness during her illness, and it was very sweet to hear her lisp a prayer that God would comfort her parents if it was His will to take her to the Heavenly Home. We are sure that the loving Saviour heard and answered that prayer, and that He sent His Holy spirit, the Great Comforter, to those sorrowing ones and that He did not let her "papa and mamma cry," (these were her words), except just the tears which give relief to the burdened heart. There were many things connected with tne death of little Alice which made it especially hard for Dr. and Mrs. Alexander. The nature of the disease cut them off from the direct help and sympathy of the other missionaries, and excluded from their home the comforting presence of their other children. And, my dear friends, I would like to tell you of one thing which is very hard in the mission field. When you lay the precious forms of your loved ones to sleep in the flower-lined graves in the beautiful, grassy, tree-shaded spots, which are made as beautiful as nature and care can make them, do not forget those who weep with you here in Egypt who must lay the precious clay of their dear ones to rest in the sands of the desert, where there is not a blade of grass to beautify or a tree to cast a pleasant shade.

Since these notes were begun another shadow has fallen upon us. Again has the Master sent "that reaper whose name is death" among us. This time the messenger bore back to the loving Saviour's arms the white robed spirit of the infant daughter of Rev. and Mrs. Morrison. She was given to them only today (Dec. 7) and then almost at once her little soul went back to God, and we dare not say, Why?

While all our hearts are filled with sympathy for the sorrowing parents in this the loss of their first born, yet we are assured that there is a joyful time coming when we shall *know* that, "all things work together for good to those who love God."

Mrs. A. H. McFarland reports Alexandria news:

The most of last month was quite pleasant, but the past few days have been warm and oppressive, and we are longing for rain.

We had communion here in October and three joined the church. We are rejoiced to see so many new ones coming to our meetings who seem to be interested.

I spend an hour and a half in the Moharrem Bey school every morning, and try always to be there for the opening exercises. The head teacher tells the children a Bible story, after which we have Catechism, a psalm and prayer. There are over sixty in this school now, and we hope the truths of God's word may be planted in their hearts, and that they may early learn to follow Jesus as their Saviour. When they were asked yesterday morning how many were coming to Sabbath-school on Sabbath, nearly all raised their hands, but they do not come as we would like to have them. Sabbath is a day of pleasure here, and most of the people go out for a walk, and take the children with them, or they have company in their homes; so it is difficult to get them to come when they have so little encouragment from their parents.

Mr. McFarland has just returned from Presbytery, which met in Cairo. A young man was ordained at the meeting. I have just been out visiting among some of our members this afternoon, and found them all busy getting ready for Sabbath. I am so glad that I am now able to understand and be understood well enough to do some visiting. The people seem glad to see us.

Mrs. Harvey sends items:

When our church was cleaned last year, we thought we must have new carpet for the pulpit stairs. But uo one seemed to care to take the responsibility and the old remained. By cleaning time this year, the curtains had become very shabby, and we concluded to renew all. There are nine large windows, so we must have something cheap, but we wanted it nice. Through a friend in Glasgow we were able to procure material one yard wide which we think looks very well. Tourists seeing it at night may think it "heed cloth" and make the usual remark that missionaries are extravagant. But that you may know that we are not I will tell you that is only plain red cotton flannel, or "outing cloth," which cost us nine cents the yard. We got new carpet for pulpit and stairs, and we think our church improved in appearence.

You see we are following the example of our

western sisters in renovating our church during summer vacation. The old stair carpet was put in front of some of the beds in the girls' school to protect their feet from the cold stone floor on rising in the morning. The pulpit carpet was sold to one of the ladies who has her bed room carpeted for the first time.

INDIA ITEMS.

Rawal Pindi news given by Mrs. Thompson:

This morning a letter came from Miss Spencer asking for the *news* from Pindi for the Budget If *new* missionaries, *new* work—in fact everything new, means *news* then we have it in Pindi. The friends at home cannot imagine how difficult it is for us to have whole charge of a station like this after less than a year of experience in India. There are so many puzzling questions to be settled; so many things to be learned. I have just returned from the school for Mohammedan girls. Found 32 girls present and there are perhaps 10 more on roll. The attendance is somewhat irregular, for the Mohammedans as a rule do not care to have their girls learn anything. This school opens at 7 and closes at 11 a. m.

The school for Hindu girls in another part of the city is much larger, 200 girls being enrolled there. This school seems in a more flourishing condition than the other. In both, the teachers are getting their pupils ready for the examination by the inspectors of girls schools—a lady appointed by the English government for this work.

Mr. Thompson is busy with his work in the boys' school and in the congregation here. Every day brings new duties, and although we cannot but feel that we are wholly unfit for them, we know that there is One who can use us if we only put ourselves into his hands.

We are so thankful for the large reinforcement that comes to us this fall, and are counting the days till they arrive. Mr. Kyle and Mr. McConnelee are to be with us in Pindi and help in the school.

I do not as yet feel prepared to give many facts concerning the work here; will wait until I know more of it myself. Pray for us, dear friends, that we may have the presence of the Holy Spirit and may be given strength of mind and body to do the work He has given us here in Rawal Pindi where there is so much to be done.

News from Jhelum has been given by Mrs. T. L. Scott. We cull from her letter as follows:

Just now my attention is much taken up with house and garden matters. Those who are housekeepers can readily imagine that a house which has been left to the care of a man some six months may possibly need a careful going over before it is in first rate living order. Our children are delighted with the freedom of the garden and to be out of school for a time.

We came home just in time to say good bye to Rev. Morrison's family as they were about starting on the long railway journey to meet the ship. News comes back that Mrs. Morrison is bearing the journey fairly well, considering how seriously ill she has been. We are sorry that Rev. and Mrs. Holliday have also been compelled to return to the home land with their little daughter, but it seemed the only way to save the dear child. It is earnestly hoped that a change of air and the sea voyage may greatly benefit these dear friends. At this time we are especially glad that new and returning missionaries are on their way here. They will be very welcome.

Mission work at Jhelum is going on about as usual. Our new church is nearly done. A little painting and a few finishing touches is all that remains of its completion. It is a very pretty building, and we look forward to many pleasant days of worship under its roof, and we very gladly take this opportunity of thanking any who have contributed to the church who may read this.

At the present time Mr. Scott is early and late at the hospital building, which he expects to soon have off his hands. We hope he may then have a rest from this kind of work, and be able to get out for a season of district work. Dr. Johnson, Miss Elizabeth Gordon and Miss Ella Gordon have all gone to look after the Bhera work for a few weeks.

Miss Mary J. Campbell gives items concerning the Girls' boarding-school at Sialkot:

The girls boarding school opened Oct. 1st with perhaps 40 girls present the first day. This, I was assured, was a very good number to start with though it did seem rather disconraging to see so many vacant places in the classes. We had tried to impress upon the minds of the girls the necessity of coming back promptly, and nearly one half had responded. Before the end of the month the school was again full, and this morning, as I sit writing, I count 89 busy girls.

Wouldn't you like to step inside the open door and see what our girls are doing this early morning hour? The winter supply of wood, which was brought in several day ago, is being weighed and carried into the wood store-room. Fifteen or twenty girls are having a merry time over this work. Others are preparing breakfast, others spreading the mats out in the open yard, where the girls will soon seat themselves for the morning meal, and some are sweeping, some filling in water in the wash-room, while those who have finished their work are studying their lessons. School opens at 10 o'clock.

We have just introduced English into the school. I am surprised at the eagerness shown by the very little ones even for a knowledge of our mother tongue. One of the teachers said the other day, "The people always adopt more or less the language and customs of those who rule them." English is rapidly taking the first place even in remote districts, and we are glad the common people will, at no very distant date, have a key that will open to them the rich treasures which are enjoyed by those who know the English language.

Dr. Platter spends the whole day in the hospital now. She finds her work enough to keep her hands and heart fully occupied. I know it is a wonderful relief to me to have her here to prescribe for the sick in the school.

Dr. Martin's house stands silent and lonely these days, for they have all gone out into the district, where they are busy sowing the seed and caring for those who have come out of darkness into light.

Words cannot tell you the joy in our hearts over the glad news from home. How wonderfully the Lord has answered our prayers! May He have all the praise!

Miss Logan gives notes from Gujranwala:

If the news from West Gujranwala is as dry as the place in which we are now camped, I'm sure you will not care for it. This is such a dry dusty country, the sound of the water in the new canal just near is quite refreshing to us. I am glad to say we are a larger camp than last year, as we have two ladies, Misses Spencer and Fulton, with us now. You know we have had no ladies with us since Miss White went home three years ago. But let me say here there are several stations yet without lady workers. Before coming into camp we had Rev. Morrison and family with us two or three

days, previous to their departure for Calcutta. They are to sail the 20th. Mrs. Morrison was very weak and we watch rather anxiously for word from them as to how she will stand the journey.

The sick of the mission are all better as far as we know, and nearly all who have camp work are out in their fields.

We are going over new ground on this trip. The canal has been made through what was once barren, sparsely inhabited country; now the people are moving in from all around and many Christians among them. Our work is to go around and hunt them up. We hope to get land to build a mission house in the center of this new settlement. We are only started on our camping tour this season and therefore are unable to give any news yet of the work.

Word has been received that all of the new and returning missionaries have reached their fields in safety. Rev. Ralph Carson and Miss McMillan took their Thanksgiving dinner in Egypt, and the India friends reached Bombay Dec. 7th. It would be nearly a week after that before they would reach Punjab. It will very soon be time to decide about new missionaries for this year—how many and who shall be sent. Will you, dear friends, help to decide this question as much depends upon a full treasury?

OUR JUNIOR MISSIONARY SOCIETIES.

Christmas Quarterly.

A report of the Christmas quarterly of the Junior Missionary Society of Salem, N. Y., has just been received. The last Thursday in December, according to their usual custom, a public meeting was held in the church, which was decorated with holly, misletoe and wreaths of ground pine, giving a cheerful aspect to the place, and suggesting "the fir tree, the pine tree and the box together," with which it is prophesied that the sanctuary shall be made beautiful. Every seat in the church was occupied. The exercises consisted of Bible Songs, responsive and concert readings, a letter from the young lady missionary in India, that the society helps to support, and the story of "The Missionary Rose," told by nine little girls.

The little Light Bearers division "came to the front." Their names being called in couples by the secretary they presented their barrels, and while standing in a group (of thirty or forty) recited together "Thanks be unto God for His unspeakable gift." Then, each being handed a new barrel to fill, they toddled back to their mothers, evidently relieved that the ordeal was over. In recognition of the tie which binds the Junior Missionary society to the Women's Missionary society the Juniors formed in line at the close of the exercises and to the tune of No. 162, "How Blest the Man that Fears the Lord," marched two by two out of the church to the parsonage, where they were welcomed by the President of the Women's society and every one, from the infant of a year or so to the matron of—no matter how many, was the recipient of an iced fruit cake tied up with a gay ribbon, small enough to hold comfortably and to carry home. The treasurer took with her not only a cake but $28.96 in money.

The society has a membership of one hundred and sixty-three including the honorary members. Their contributions for the year amounted to $168.55.

Memorial Building.

Our Juniors have responded nobly to the appeal in the November MAGAZINE for additional funds to complete the Jennie Hastings Gillespie memorial building at Prairie Bluff, Ala. The contributions for the month of December amounted to $81.10.

A few more months like this will soon give us the full amount the Juniors were asked to contribute, viz: one thousand

dollars. We now have eight hundred dollars, only two hundred more to raise. We know the boys and girls can do anything they undertake, and if all will go to work the balance will soon be in the hands of our treasurer. Quite a number of the Sabbath-school classes have sent contributions for this building, the teachers having given each scholar five or ten cents to invest for this purpose, many of them realizing quite a neat little sum.

Your Junior secretary has made arrangements with the publishers of the *United Presbyterian* by which the Juniors will be given *fifty cents* for every new subscriber they send in to that paper. Now, boys and girls, is this not an easy way and a good way to raise the money that will give you a share in this school-building for the poor colored children of the South? Try it, and tell me of your success. Send all money to Miss E. J. Sloan, No. 5160 Liberty avenue, Pittsburgh, Pa.

Notice.

We wish again to state in these columns that the Junior missionary society is the outgrowth of the mission bands which have been under the care of the women of the church for the past twenty years, and is the only Junior organization for which the Women's General Missionary Society is responsible.

The present plan of organization was adopted by a number of our children's societies in 1889 and 1890. About a year and a half later it was adopted by the Women's General Missionary Society as the plan of organization for the children's and young people's missionary societies under the care of the women of the church, antedating the Junior about one year.

While the training given and the work done in these two organizations are practically the same, they are entirely separate and distinct as to the control of the work.

The Junior Union is under the control of the Young People's Christian Union. The Junior Missionary Society is under control of the Women's General Missionary Society, and should receive the earnest and hearty support of every member of this organization.

By order of the Board of Directors of the Women's General Missionary Society.

ANNIE B. HERRON, Pres't.
MARY W. PORTER, Sec'y.
MRS. N. WYLIE STEVENSON, Junior Sec.

EDITORIAL.

Correction.

Despite eareful proof-reading and correction, "Junior Union" appeared twice on page 160 of January MAGAZINE, instead of "Junior Missionary Society." We call attention to this, because the latter is the organization under the fostering care of the Women's General Missionary Society, and to which we heartily give our sympathy and support.

The desire is to have *all* the women and children in our churches share the privilege of the Thank-offering meeting and not confine it to members of societies. Let the invitation be cordial and widely extended.

Only three months remain in which to pray, work and give before the annual meeting. The books of the treasurer close April 15st. Let every society, as promptly as possible, make sure of the sum for which it is responsible, and have all funds in the hands of the treasurer in good time.

Cheering word comes from the mission party at Gujranwala, Rawal Pindi, Sialkot, etc. All are in good health and spirits. One says: "The missionaries returning to India are as anxious to get back here as I expect to be in seven years returning to America. (I hope there will be a submarine railway by that time.) We like India and are glad to be here." A royal welcome awaited them at each station from the resident missionaries.

At the last hour the new book, "Life and Work in India," from the pen of Dr. Robert Stewart, has been received. It is fresh from the press, and presents a very attractive appearance. A more extended notice of this work, for which acknowledgements are due, will be given in our next issue.

We have received from the editors of *Illustrated Africa*, Bishop Taylor's magazine, a neat album of views entitled, "Africa Illustrated—Scenes from Daily Life on the Dark Continent." The book contains about 130 views, the greater number of which are "from photographs secured in Africa by Bishop Wm. Taylor, Dr. Emil Holub, and the missionary superintendents." It will be delivered to subscribers, with the above magazine for one year, for two dollars.

As we go to press, and within ten days of the issuance of the Turkish manifesto forbidding the Red Cross society, or any other organization, to carry relief to sufferers by massacre in the Turkish empire, it is announced that a party representing the Red Cross society, with Miss Clara Barton as leader, has started for Asia Minor, to give aid to stricken Armenia. Let every follower of Him who was lifted up on the cross and will again come as king send up fervent prayers for the safety and prosperity of this noble mission, and let prayers be accompanied by staunch support, moral and financial.

We reprint the following from "Our Church Work," published in the interest of the First church, Chicago:

We all join in deep sympathy with our pastor's family in the death of Mrs. Meloy's sister, Miss Belle Brownlee, of Washington, Pa., on Sabbath morning, Nov. 24. She had come to Chicago for medical treatment, but the Divine Master, whom she had served so many years, took her to Himself. Her end was peace. With an unfaltering faith and true Christian resignation, she committed the keeping of her soul to her Saviour and with great minuteness of detail gave directions as to her funeral and place of interment. "Precious in God's sight is the death of his saints." The pastor, his wife and Miss Lizzie Brownlee accompanied the body of the dear sister to its place of interment at Washington, Pa.

A letter from Rev. W. W. Barr, D. D., Corresponding Secretary of the Board of Foreign Missions of the United Presbyterian church, contains the following very important news concerning the sad fate of a well-known student of the Xenia Theological seminary: "A postal card from Dr. Watson, dated Cairo, Egypt, January 3rd, says, 'I have only time to say that the Rev. G. Anshalian, who left this place about four months ago, to visit his town, Dairbekir, and for whose safety we feared, having heard nothing from him after his departure, has, we learned yesterday, been killed. Although we have few particulars, we learn that he was offered life if he would become a Moslem; but he would not deny his Lord and Savior, and so died a martyr.' This will be sad news to you and to the many friends of Mr. Anshalian in Xenia. I suppose the members of his family were with him, but nothing is said by Dr. Watson in relation to them. We

will join in the exclamation and prayer of Dr. Watson at the close of his postal card, 'O, Lord, how long shall these scenes continue?' "

A Plea for the Magazine.

Read at North Western Iowa Presbyterial. By requeat.

Dear Sisters, I come before you in behalf of the Womens Missionary MAGAZINE. Men and women of nearly all professions have their periodicals. Why? Because they promote interest and intelligence among their members. It is so with the MAGAZINE. How can we do without it in our societies? It is important that each member do all she can to make our monthly and annual meetings both interesting and profitable. This is done by taking an active part in our meetings, but how can this be done if we do not know what our missionaries are doing, who they are, where they labor with what success, and the means necessary to carry on the work in our Home and Foreign field?

True you can glean, in a general way, from our religious papers and annual reports, but the MAGAZINE will give us a fuller view of our missionary work among the heathen and in our own land. Beside this it contains many articles profitable to be read in our monthly meetings. Thus our members are interested in missionary work, and the influence which goes out from them *widens* and *widens*. Others are led to our meetings, and perchance to a devotion of themselves to Christ and interest in the salvation of souls.

May every member of our presbyterial society feel it a duty to secure the Women's Missionary MAGAZINE. Those who read it carefully year by year will find themselves better acquainted with our missionaries in the Home and Foreign fields. For the small sum of 60 cents, who can afford to do without it?

E. M. FEES.

Quimby, Ill.

Wanted—A Prize Essay.

The Women's Board offers a prize of $5.00 for the best written essay on the subject of Thank-offerings, the essay to contain not over 1,000 words, and to be written by a member of some organization of the Uuited Presbyterian church. The following topics are suggested, but, where desired, the writer can have the privilege of determining the topic:

The Thank-offerings we owe to God.

My Thank-offering Box.

Why I should give Thank-offerings.

The Blessings which follow the Giving of Thank-offerings.

Manuscripts must be sent not later than March 1, 1896, to the Thank-offering secretary, Mrs. Mary Clokey Porter, 216 Allegheny Ave., Allegheny, Pa.

Also the Literature committee offers a prize of five dollars for a story on Indian life and work, to contain not more than a thousand words. To be in the hands of the chairman of said committee on or before March 15, 1896. Members of United Presbyterian organizations only to be allowed to compete.

STUDIES FOR MISSIONARY SOCIETIES FOR 1896.

MARCH.—Medical Work in Missions.

APRIL.—The Personal Element in Missionary Work.

MAY.—The Development of the Anglo-Saxon Race and its Obligation to Missions.

JUNE.—Incidents of Mission Work and Lessons to be drawn from them.

JULY.—Temperance, Its relation to Mission Work.

AUGUST.—The School as a Missionary Force.

SEPTEMBER.—Advance in our Foreign Work in the Past Year.

OCTOBER;—Advance in our Home Work in the Past Year.

NOVEMBER.—Work Among the Freedmen and Indians.

DECEMBER.—A Century of Missionary Effort.

Program for March.

Devotions, 20 minutes.

Scripture Lesson.—Luke 10:30-37.

Five minute talk by leader of devotions, drawn from the example of the good Samaritan. Psalms and prayers arranged by the leader.

Bible Reading.—Subject, Scripture Healing, as practiced by our divine Lord—the first medical missionary—and his diciples.

Symposium.—Our Medical Missions. Talks confined to three minutes, five ladies participating.

REPORTS, Etc.

January Report of Women's Board.

The regular monthly meeting was held Jan. 7th. Special devotional exercises were held, prayer being offered for the several departments of work of the society by Mrs. Reid, Mrs. Campbell and Mrs. McMillan.

Home secretary reports from Miss Speer, of Chicago: had made 169 calls during the month, and held prayer-meetings in the houses. Mrs. Nichol, of Seattle, Wash., gives account of the Christmas festivities; had make 71 calls. Miss Curry, of San Jose, reports having distributed clothing to needy families; had made 112 calls. Miss Moore, of Topeka, Kan., sends her last report from this field; had made 124 calls during the month. Miss M. J. Stewart, of Spokane, makes an appeal for the mission school; made 100 visits. Letters from Mr. Speer and Miss Black from Simnasho, report the closing of the schools at this mission has affected the mission and missionaries very seriously. San Francisco was granted three lady missionaries under special arrangement.

Freedmen's secretary reports progress in the purchase of the large tract of land for the industrial work; is a little short of 640 acres as first reported, and is in two tracts, the title to be examined and all matters satisfactorily arranged before payment is made. Reports received from Knoxville, Prairie Bluff, Henderson, Norfolk and Chase City, all giving accounts of articles made and balances on hand from the sale of clothing.

ADJOURNED MEETING.

Foreign secretary is in correspondence with two persons for the medical work in Egypt. Nothing definite to report; has received many letters from the missionaries in the field and those en route to India. Miss Corbett and others write of their farewell dinner at Port Said, Egypt, when taking leave of their traveling companions to proceed on their journey to India. Great interest is taken in the endowment of beds in the Jhelum hospital, nine of the ten beds necessary to secure the government grant, being taken.

Treasurer reports December receipts, $2639.28; December disbursements, $5736.29.

Junior secretary reports one new organization—Tingley, Iowa.

Literature secretary reports a balance of $29.01.

Thank-offering secretary authorized to order 20,000 thank-offering envelopes. Adjourned to meet Feb. 14th.

MARY W. PORTER, Sec'y.

Annual Convention.

As the time for the annual convention draws near the General secretary looks anxiously for an invitation for a place to hold the next one. None has so far been received. Now if our good sisters will read Mrs. Dr. A. M. Campbell's article in the April MAGAZINE they will

see that we are not such an august assemblage that they need be afraid of us. We never really knew what a boon we were to a community until Mrs. Campbell was kind enough to say so publicly. We also refer to Mrs. Dr. Arney Biddle, of Jersey City, N. J.

We hope these recommedations will bring invitations from our Western sisters as the Eastern part of the church has been favored lately. Address,

MRS. MARY W. PORTER, Gen. Sec.
Boston, Allegheny Co., Pa.

Notice to Presbyterial Secretaries.

Presbyterial recording secretaries are requested to send, at once, their full names and addresses (Mrs. or Miss) to the General secretary, in order that the blanks for the annual reports may be mailed to the proper persons. Secretaries of congregational societies where there are no Presbyterial associations are also requested to send their names and addresses to the General secretary,

MRS. MARY W. PORTER,
Boston, Allegheny Co., Pa.

Treasurer's Report.

Receipts for the month of December, 1895.

Foreign.—Illinois Southern Pres., 15; Lower Chanceford, 15; Stone Valley, 15; Cove for Egypt, 16.50; Harmony, Ill., 20; Hookstown, 44; Clinton Frankfort Pres., 10; Mrs. R. Eliza Adams, Windham, O., for Egypt, 5; Omaha Pres., 2.50; Mrs. A. F. Alexander, West Charlton, 2; Hoopeston Junior Union to India, 5 and to Egypt, 6; 1st East Liverpool for Egypt and India, 18.50.

Foreign Specials.—Sparta Jr. Band, pupil Sialkot, 25.57; North Bend M. Band, pupil Sialkot, 25; 1st Omaha M. Band for pupil, 7; Brookville for pupil, 7; Ryegate Vt. Y. P. S. C. E. Bible woman India, 12.50; 8th Allegheny pupil Sialkot, 25; 6th Pittsburgh scholarship Assyoot to the memory of Mrs. Emma Burchfield McElveen, 50; Greeley Y. P. S. C. E. pupil Sialkot, 12.50; 1st New Wilmington Bible reader India, 37.50; Cadiz pupil Sialkot, 25.

Foreign Salaries.—Miss E. M. Gordon, Cedar Rapids Pres., 62.50; Miss Fulton, Illinois Southern Pres., 60; Miss McCahon, Chartiers Pres., 50; Miss Smith, Kansas City Pres., 12.50; Miss C. E. Wilson, Keokuk Pres., 62; Miss Hogg, 3rd Allegheny L. M. & A. S., 125; 2nd Allegheny Y. P. M. S., 75; Miss Lawrence, Colorada Pres., 37; Miss Fannie Martin, Conemaugh O. Y. P. C. U. Presbyterial 125; Miss Campbell, Monmouth Pres., 122.50; Miss Young, College Springs Pres., 7; Miss Buchanan, Monongahela Pres., 193; Miss M. R. Martin, Steubenville Pres., 250.

Home and Salary.—Illinois Southern Pres., 15; Guinston, 8; Canonsburg, Greenside Ave., 20; 2nd Washington, 10; Cross Roads, 21; Harmony, Ill., 10; Hookstown, 7; Omaha, Pres., 23; Mrs. A. F. Alexander, West Charlton, 2; 3rd Alleghegy L. M. & A. Soc., 45; Plain Grove, 13; Sharon, 10; Belmont, 8; Peebles, 6.85; 5th Allegheny Cong., interest on loan, 30; Stanwood, 7.20; 3rd Pittsburg, Kings Daughters, 10; New Kingston, 10; Stevensburgh, 5.

Warm Springs Indians.—Venice, 17.55; Wheatland, 5; Wilton, 7.

Medical Work in Egypt.—Sewickley, 6.

Freedmen's and Salary.—Illinois Southern Pres., 5; Mr. W. C. Herron, Noblestown, 100; for Industrial Agricultural work Ala., Cross Roads, 21; Hookstown, 3; Mrs. R. Eliza Adams, Windham, 5; Omaha Pres., 6.25; Miss Theresa Burnett, Kansas City, 5; Mrs. A. F. Alexander, 4; Sewickley, 10; Greeley, 7; Tranquillity, 10; Chery Fork, 9; Unity Chillicothe Pres., 5; St. Clair, 20; 6th Pittsburgh Jun. Mis. Soc., 15.25; for Agriculture, Ala., West Kortright, 15; New Kingston, 10; Steubenville, 20; Scio, 10.

Prairie Bluff, Ala., Memorial.—2nd Washington, Pa., Our Boys and Girls M. Band, 17; 2nd Allegheny, Jr. S. C. E., 10; Blanchard Junior, 6; College Springs Junior, 12; Wheeling Junior M. S., 5; Rushville, Ind., S. S. class Miss Anna Davisons, 6.10; Hoopston Jr. Union, 5; "The Juniors" of Mrs. B. F. Rhodes family Darlington, 1; 7th Pittsburgh Jr. M. S., 9; 1st Wilkinsburg Jr. M. S., 5; 7th Pittsburgh Jr. C. U., 5.

Church Extension and Parsonage.—Mrs. A. F. Alexander, 2; Altoona on second note, 73; 4th Allegheny Kings Daughters for Grand Ave., St. Louis, 10; Monmovth 9th Ave., 5 and for 6th Chicago, 20; Tranquillity, 10; Dexter interest on loan, 3.50.

Ministerial Relief.—Wheatland, 5; Stamford Delaware Pres., 20.

Orphans' Home, Allegheny.—1st Pittsburgh Y. W. M. S., 25.

Memorial Hospital, Allegheny.—Cove, Girls Band, 4.86; 5th Pittsburgh S. School in memory of Mr. John Spratt, 50.

Aged People's Home.—Mr. W. C. Herron, Noblestown, 10; 1st Washington, Pa., Junior M. B., 5.

Pittsburgh Syrian Mission.—Salary, 45; rent of rooms, 9; Incidentals, 6. all by Monongahela Presbyterial Society.

Investment reduced 6000.00.

Coutingent Fund.—Interest on investment, 80; 33rd St. Pittsburgh, interest on loan; 45; Interest Union National Bank, 67.50; 2nd New Wilmington, 2.15.

E. J. SLOAN, Treas.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 234 East 9th street, Erie, Pa.]

The question in the January MAGAZINE is given to the societies, and we ask that it be discussed in each society and the result published for the benefit and encouragement of all.—ED.

Ques.—Is it the duty of each woman in the congregation to be enrolled in the missionary society? ANS.—Yes. As soon as we make this answer we hear objections coming from many different directions; so let us consider them. Some say, "I have little children and cannot leave them," or "I do my own work," or for some other reason cannot attend the meetings and don't want to be members until they can attend. But we say you should put your name on the roll and pay your dues. It will help the work, increase your own interest and encourage those who do attend.

Another says, "I cannot afford to pay the dues, and I don't want to join unless I can pay as much as the rest;" but we say. put your name on the roll and pay just what you can, and enjoy the benefits of the society; and we would say to those societies that have poor members, put the dues so low that that they can afford to be members and let those who are able pay more.

But a large majority say, by their actions rather than their words, "I am neither interested in the missionary society nor in missions, and I don't want to be a member." We say again, it is your duty to put your name on the roll and attend the

meetings and become interested. Your want of interest is your own fault. If we put our minds to the study of almost any subject, we soon become interested, but not to be interested is a sin against God, for he has commanded us to interest ourselves in preaching the gospel to every creature.

Some say, "I don't see the use of a missionary society. I pay my money into the church and that is enough." This is good so far as it goes, but we ask these to remember that the church has recognized the Women's Board and given it a special work to do; that some branches of missionary work can be reached through the missionary society that cannot be reached in any other way.

If these excuses were prayerfully considered, we believe they would disappear.

REPORT OF TREASURER OF WOMEN'S MISSIONARY MAGAZINE OF UNITED PRESBYTERIAN CHURCH.

For the quarter closing October 31st, 1895.

Aug. 1.	Cash balance on hand	$ 918 35
	Magazine subscriptions	428 16
Aug. 3.	Advertisements	25 00
Sept.	Magazine subscriptions	161 91
Oct.	" "	178 22
		$1,711 64
	To balance	$1,022 64
Aug. 3.	Marshall & Beveridge, publishers	217 65
Aug. 5.	Funk & Wagnalls, Review of Rvs	1 60
Aug. 14.	Telephone rent	2 50
Aug. 15.	Mrs. S. M. Kelso, carrier boys etc	5 00
Aug.	Delegate to Columbus Institute	5 00
Sept. 6.	Marshall & Beveridge, publishers	206 38
Sept. 14.	Telephone rent	2 60
Sept. 24.	M. Wolf, cut	5 62
Oct. 4.	Mrs. H. C. Dean, mailing exp'nse	2 30
Oct. 5.	Telephone rent	2 50
Oct. 5.	Guild & Co., periodicals	18 30
Oct. 5.	Marshall & Beveridge, publishers	212 95
Oct. 19.	U. P., for advertising	1 40
Oct. 19.	M. Wolf, cut	5 20
		$ 689 00
	By balance	1,022 64
		$1,711 64

Respectfully submitted,
MRS. S. M. KELSO, Treasurer.

To Board of Directors W. G. M. S. Adopted, Dec. 3, 1895. MRS. MARY W. PORTER, Sec.

Resolutions of Respect.

At the regular monthly meeting of the Wurtemburgh, Pa., L. M. S., the following resolutions were unanimously adopted:

WHEREAS, Mrs. Telford, our co-laborer and fellow worker and also our president for about seven years, has been called to another part of the Father's vineyard,

Resolved, That while we miss her presence, her ever-helpful words and congenial company will be a gain to those to whom she has gone;

Rlesolved, That our kindest thoughts and wishes folow her, and we hope the Father will make up to us for her loss;

Resolved, That these resolutiour be recorded on our minutes, and a copy be sent to Mrs. Telford, and also to the Missionary MAGAZINE for publication.

COMMITTEE.

IN MEMORIAM.

Miss Nancy McCormick.

The Women's Missionary Society of the United Presbyterian Church of Atlantic, Iowa, offer the following tribute of love to the memory of Miss Nancy McCormick, who was called from this life November 24th, 1895:

Resolved, That we bow in humble submission to the will of our Heavenly Father, who has said, "What I do thou knowest not now, but thou shalt know hereafter."

Resolved, That we bear testimany to her noble Christian character, zeal and devotion to the Master's service.

Resolved, That the congregation, the Sabbath-school, the missionary society and Junior missionary society heve lost a faithful and earnest worker, and that we who remain do recognize this as a call to truer devotion and more earnest effort in Christian work.

Resolved, That we commend the bereaved brothers and sisters to the loving Father who careth for His own.

COMMITTEE.

Mrs. Agnes Wylie Mabon.

A memorial of the United Presbyterian Women's Associatian to the memory of Mrs. Agnes Wylie Mabon, a highly esteemed and beloved life member, who entered into rest Nov. 20, 1895.

By the death of Mrs. Mabon we have sustained the loss of a most estimable member, and many hearts testify to the regret and pain felt, when we admit, we shall see her no more; and although we are able to say, "even so, Father; for so it seemed good in Thy sight," yet fidelity to our friend suggests that we pause and shed the tear of sympathy and recount the many virtues of this mother in Israel who has finished her work and received from the Master's hand, for her loving, faithful service, the promised reward—"life everlasting."

Mrs. Mabon was endowed with rare gifts of heart and mind, which admirably qualified her for being the wife of one of the most eminent, respected, Christian physicians in our midst, whose cares, anxieties, and large experience with human nature, she patiently shared, her sympathy and solicitude extending far beyoud her own roof-tree. She was unassuming, generous, hospitable, directing the affairs of her household with wisdom, and performing all her duties in the home with such dignity and honor as to render her a model wife and mother.

Mrs. Mabon took an active interest in every Christian and charitable work. She was also the centre of a large circle of friends, including some from every station in life, to whom she was endeared by her amiable qualities, and disintersted behavior. Always temperate and chaste in conversation, she exerted a sweet influence, like a silent effective leavening. Innate goodness beamed in her countenance, and thrilled you in her tones.

With her heart right with God, she lived a life of faith and practical godliness, for we know, she fed the hungry, clothed the naked, helped the poor, relieved the suffering, and about the erring and wayward, she folded the mantle of charity to shield and protect them; and here the Master's command comes to us, "Go and do thou likewise."

With our friend the day was far spent and evening drew nigh, when the promised light came, and she vanished from our view through the gates of pearl "into the city not made with hands eternal in the heavens."

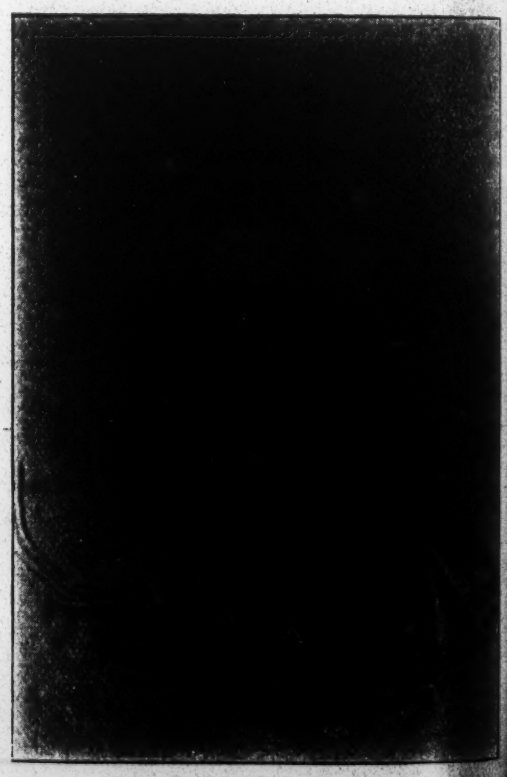
"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; ane their works do follow them."

To the children who are doubly bereaved, we cannot do better than to entreat them to wait patiently on the God their parents trusted, and in whom they also trust, and he will fulfil his promise to them, "As one whom his mother comforteth so will I comfort you."

MRS. GEO. MCDONALD,
MRS. A. P. BURCHFIELD,
MRS. JNO. MCELWAIN.
} Com.

MARIA WHITE, M. D.

SOPHIE E. JOHNSON, M. D.



MARY PLATTER, M. D.